

中英双语 / CHINESE AND ENGLISH

八十八佛前大忏悔文及其注解
ANNOTATED LITURGY OF
CEREMONIAL REPENTANCE AND PENITENCE
BEFORE 88 BUDDHAS

Zhen G. Ma (Ed.)



波罗蜜多出版工作室
Pāramitā Publishing Studio

加拿大 · 蒙特利尔
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General inquiries: admin@paramitapublishing.ca
Academic: editor@paramitapublishing.ca

**Annotated Liturgy of Ceremonial Repentance and Penitence
Before 88 Buddhas (八十八佛前大忏悔文及其注解)**

/ Zhen G. Ma

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感 恩
母 爱

In Appreciation To

The Mighty Love of Mothers

感 恩
宇宙之美和佛性之妙

In Appreciation To

The Beauty of Universe and the Wondrousness of Buddhahood

南 无 本 师
釋迦牟尼佛

Homage to the Supreme Teacher

Shakyamuni Buddha

目 录

CONTENTS

序 PROLOGUE	ii
前言 PREFACE	iii
开经偈 SUTRA-OPENING VERSES	iv
第一章 Chapter 1 敬颂 Praise	1
第二章 Chapter 2 皈依 Refuge	2
第三章 Chapter 3 发愿 Aspiration	3
第四章 Chapter 4 礼佛 Worship	4
第五章 Chapter 5 拜佛 Prostration	5
5.1 五十三佛 53 Buddhas	6
5.2 三十五佛 35 Buddhas	33
第六章 Chapter 6 忏悔与供奉	57
Repentance, Penance, and Devotion	
6.1 忏悔 Repentance and Penance	57
6.2 七支供 Seven Branches of Devotion	59
第七章 Chapter 7 大回向 Great Transference	63
宝忏结语 SASTRA CLOSING PRAYER	64
参考文献 REFERENCE	65
附注 NOTES	66
回向偈 DEDICATION VERSES	75
跋 EPILOGUE	76

序 PROLOGUE

Zhen G. Ma

爱因斯坦有句名言：“没有宗教的科学跛足难行，没有科学的宗教茫然无措”
(爱因斯坦, 1954 年: 想法与观点. 纽约: 皇冠出版社, 46 页). 它伴随着我从电气工程到空间与黑洞物理、最终进入哲学与宗教领域. 贯穿始终的, 是佛法的启迪和引领.

Einstein has an often-quoted dictum: “Science without religion is lame, religion without science is blind” (Einstein, A. 1954. Ideas and Opinions. New York: Crown Publishers, Inc. p.46). It has accompanied me from electrical engineering to space and black-hole physics, and finally into philosophy and religion, throughout which is the inspiration and guidance of Buddhist teachings.

菩提心语 **Bodhicitta Words**

皈依佛法真众僧,

I take refuges in Buddha, Dharma, and authentic Sangha,

滅障除垢菩提行.

So as to quell obstructiveness, eradicate defiledness, and pursue *bodhiyana*.

波羅蜜多戒定慧,

On the strength of *paramita* in precept, *samadhi*, and wisdom,

般若中阴十二乘:

A dozen *bhavas* are destined to be attained in *bardo-prajñā*:

善德妙性圆明境,

Wholesome virtue, wondrous essence, and thorough enlightenment,

离诸名相解色空,

Ndma abnegation, phenomenon penetration, and rupa-sunyata perception,

显踪密迹贡资粮,

Exoteric and Esoteric approaches to
cultivating, accumulating, and transferring merits and virtues,

乾清坤宁利有情.

Celestial purification, terrestrial tranquilization, and sentient-being beneficialness.

前言 PREFACE

《八十八佛前大忏悔文》也众所周知为《八十八佛洪名宝忏》。八十八佛分为两组，第一组有五十三佛，第二组有三十五佛。

The Liturgy of Ceremonial Repentance and Penitence Before 88 Buddhas is also well known as the Jeweled Repentance Sastra of 88 Grand-Name Buddhas. The 88 buddhas are divided into two groups: Group 1 has 53 buddhas and Group 2 has 35 ones.

其中的“忏”字表达对以往错误的“懊悔与悔恨”，即 *repentance*；而“悔”意指“因过错而自发表现在外的自罚行为”以防再犯，即 *penance*. 另一词汇“宝忏”指的是“宗教祝祷时念诵的经文”，即 *sutra* (或 *shasra*).

Character “Chan” in the Chinese name expresses the “regret or remorse” for having done wrong, i.e., *repentance*; while “Hui” means the “voluntary self-punishment inflicted as an outward expression for having done wrong” in case of doing wrong again. The other phrase, “Bao-Chan”, refers to the “the scriptures or writings read or recited in religious prayers ”, that is, *sutra* (or *shasra*).

目前，寺院使用或网络流传的各种版本，总体来看，分汉版和藏版两类。两者的主要区别是，与更为历史久远的汉版比较，藏版主要有两点不同：

- (1) 删除了第二组三十五佛中的第十二佛，即“解除邪师反恶之厄”的“离垢佛”；
- (2) 另加了第二十四佛，即“消过去生中千劫罪业”的“清净光游戏神通佛”。

At present, the various versions used by monasteries or circulated on the Internet are in general classified into the Chinese version and the Tibetan one. The essential difference between the two lies in that, in comparison to the more ancient Chinese version, the Tibetan one (1) removes the 12th Buddha from the 35 Buddhas of Group 2, that is, the “Buddha of Separation from Defiledness” to “quell and eradicate the adversities of heretical masters’ evil pursuits”; however, (2) adds another 24th Buddha, the “Buddha of Clear and Pure Illumination Disporting Numinous Transcendences” to “eliminating the karmic misdeeds committed in past 1,000-kalpa lives”.

大忏悔文 (或宝忏) 包含敬颂、皈依、发愿、礼佛、拜佛、忏悔与供奉、和大回向，共七章。其中歧义或难解等处，书末加以注释。不当之处，敬请指正。

There are seven Chapters in the Liturgy (or Sastra), including Praise; Refuge; Aspiration; Worship; Prostration; Repentance, Penance, and Devotion; and, Great Transference. Annotations are given at the end of the book wherever the textual expressions appear ambiguous or hard to understand. Please always feel free to contact the editor with any questions, comments or concerns.

本书仅用于流通目的，非卖品。

This book is published for free distributions, not for sale.

Zhen G. Ma
15 May 2020 at Montreal

开经偈¹
SUTRA-OPENING VERSES²

无上甚深微妙法，
The unexcelled, incomparably profound, and exquisitely wondrous Dharma

百千万劫难遭遇。
Is rarely encountered in thousands of millions of eons.

我今见闻得受持，
I am now able to receive and retain it upon seeings and hearings.

愿解如来真实义。
May I fathom the original connotation and practical denotation
of the Thus-Come One's teachings.



第一章

Chapter 1

敬 颂

Praise

大慈大悲愍众生³

In the greatly merciful and greatly compassionate ones
who pity living beings

大喜大舍济含识

In the greatly joyous and greatly equanimous ones
who rescue sentient beings

相好光明以自严⁴

In the appearance-glorious ones
who are self-adorned with brilliant illuminations

众等至心归命礼⁵

Our assemblies pay a prostration of homage
To take refuge with the utmost sincerity.

108 拜第 1 拜⁶
Prostration 1 of 108



第二章 Chapter 2

皈依
Refuge

皈依佛
Take Refuge in the Buddha

皈依法
Take Refuge in the Dharma

皈依僧
Take Refuge in the Sangha

108 拜第 2 拜⁷
Prostration 2 of 108



第三章 Chapter 3

发 愿 Aspiration

我今发心⁸

I now make up my mind on aspiring
不为自求人天福报

Not to seek for myself the blessed rewards from humans or devas
声闻缘觉⁹

Nor from any Shravakas and Pratyekabuddhas
乃至权乘诸位菩萨¹⁰

Even from those various partially enlightened Bodhisattvas.
唯依最上乘发菩提心

Instead, I rely merely on the supreme Vehicle to aspire to Bodhi-mind.
愿与法界众生¹¹

May I, together with the living beings of the Dharma Realms,
一时同得

Attain, at the same time,
阿耨多罗三藐三菩提¹²

Annutara-samyak-sambodhi

(Unexcelled and Identically Perfect Enlightenment)

108 拜第3拜
Prostration 3 of 108



第四章 Chapter 4

礼 佛 Worship

南无皈依

Homage to and Refuge in
十方盡虛空界¹³ 一切諸佛

All the Various Buddhas throughout the Ten-Direction Void Realm

108 拜第 4 拜 Prostration 4 of 108

南无皈依

Homage to and Refuge in
十方盡虛空界 一切尊法

All the Venerable Dharmas throughout the Ten-Direction Void Realm

108 拜第 5 拜 Prostration 5 of 108

南无皈依

Homage to and Refuge in
十方盡虛空界 一切賢聖僧

All the Sage and Holy Sanghas throughout the Ten-Direction Void Realm

108 拜第 6 拜 Prostration 6 of 108



第五章 Chapter 5

拜 佛 Prostration

南 无

Homage to

(1) 如 来

The Thus-Come Ones (Tathagata)

(2) 应 供

The Worship-Worthy Ones (Arhat)

(3) 正 遍 知

The Identically Omniscient Ones (Samyak-Sambuddha)

(4) 明 行 足¹⁴

Transcendental Knowledge and Practice (Vidya-Carana-Sampanna)

(5) 善 逝¹⁵

The Thus-Gone Ones (Sugata)

(6) 世 间 解¹⁶

World-Understanding Ones (Lokavit)

(7) 无 上 士¹⁷

Unexcelled Elites (Anuttara)

(8) 调 御 丈 夫¹⁸

Men-Taming Leaders (Purusa-Damya-Sarathi)

(9) 天 人 师

Deva-Human Teachers (Sasta-Deva-Manusyanam)

(10) 佛 世 尊

Buddhas, the World-Honored Ones (Buddha-Lokanatha)

108 拜第 7 拜
Prostration 7 of 108

5.1 五十三佛¹⁹ **53 Buddhas**

1 / 53
1 / 88

南无普光佛
Homage to the Buddha of
Omnipresent Illumination

解除天雷、地绳之厄²⁰
Quelling and eradicating the adversities of
celestial thunders or terrestrial ropes

108 拜第 8 拜 **Prostration 8 of 108**

2 / 53
2 / 88

南无普明佛
Homage to the Buddha of
Omnipresent Enlightenment

解除魑魅魍魎、邪神侵扰之厄
Quelling and eradicating the adversities of
intruding spirits, devils, demons, monsters, or evil deities

108 拜第 9 拜 **Prostration 9 of 108**

3 / 53

3 / 88

南无普净佛

Homage to the Buddha of
Omnipresent Purity

解除疯痨蛊癞瘴痢之厄

Quelling and eradicating the adversities of
epilepsy, tuberculosis, parasite, leprosy, miasma, or dysentery

108 拜第 10 拜

Prostration 10 of 108

4 / 53

4 / 88

南无多摩罗跋梅檀香佛

Homage to the Buddha of
Tamalapatra Candana Fragrance

解除浮肿、水泻之厄

Quelling and eradicating the adversities of
edema or diarrhea

108 拜第 11 拜

Prostration 11 of 108

5 / 53
5 / 88

南无栴檀光佛
Homage to the Buddha of
Candana Illumination

解除痛腹、痰病之厄
Quelling and eradicating the adversities of
celialgia or phlegm

108 拜第 12 拜
Prostration 12 of 108

6 / 53
6 / 88

南无摩尼幢佛
Homage to the Buddha of
Mani Banner

解除雷祖神传絢绞之厄
Quelling and eradicating the adversities of
thunder deva-ancestor's hooked gallows

108 拜第 13 拜
Prostration 13 of 108

7 / 53

7 / 88

南无欢喜藏摩尼宝积佛
Homage to the Buddha of
Joy-Treasury Mani Jewel Accumulation

解除凶灾横祸之厄
Quelling and eradicating the adversities of
ferocious disaster or untimely calamity

108 拜第 14 拜
Prostration 14 of 108

8 / 53

8 / 88

南无一切世间乐见上大精进佛²¹
Homage to the Buddha of
The Supremely Great and Diligent Exertion
Seen Favorably by the Whole Defiled Realms

解除讼事刑狱之厄
Quelling and eradicating the adversities of
litigation or imprisonment

108 拜第 15 拜
Prostration 15 of 108

9 / 53
9 / 88

南无摩尼幢灯光佛
Homage to the Buddha of
Mani Banner-Lamp Illumination

解除殇亡绝嗣之厄
Quelling and eradicating the adversities of
violent death or living without descendants

108拜第 16 拜
Prostration 16 of 108

10 / 53
10 / 88

南无慧炬照佛
Homage to the Buddha of
Wisdom-Torch Shiningness

解除难殇夭死之厄
Quelling and eradicating the adversities of
violent or premature deaths

108拜第 17 拜
Prostration 17 of 108

11 / 53

11 / 88

南无海德光明佛

Homage to the Buddha of
Brilliant Illumination of Oceanlike Virtues

解除雷公霹雳之厄

Quelling and eradicating the adversities of
thunder deva's thunderclaps

108 拜第 18 拜

Prostration 18 of 108

12 / 53

12 / 88

南无金刚牢强普散金光佛²²

Homage to the Buddha of
Vajra-like Firm, Omnipresent, and Dispersive Golden Lights

解除水火盗贼恼殃之厄

Quelling and eradicating the adversities of
water, fire, theft, or disastrous afflictions

108 拜第 19 拜

Prostration 19 of 108

13 / 53

13 / 88

南无大强精进勇猛佛
Homage to the Buddha of
Great Power, Diligent Exertion, and Valorous Courageousness

解除恶人仇讐谋害之厄
Quelling and eradicating the adversities of
villain or foe's murdering conspiracy

108 拜第 20 拜
Prostration 20 of 108

14 / 53

14 / 88

南无大悲光佛
Homage to the Buddha of
Greatly Compassionate Illumination

解除百兽、冤魂、诉讼之厄
Quelling and eradicating the adversities of
hundred beasts, grievous souls, or appeals and disputes

108 拜第 21 拜
Prostration 21 of 108

15 / 53

15 / 88

南无慈力王佛
Homage to the Buddha of
Mercy-Power King

解除阴司地狱囚刑之厄
Quelling and eradicating the adversities of
netherworld or hell-imprisonment

108 拜第 22 拜
Prostration 22 of 108

16 / 53

16 / 88

南无慈藏佛
Homage to the Buddha of
Mercy Treasury

解除饥寒饿鬼之厄
Quelling and eradicating the adversities of
starving-freezing hungry ghosts

108 拜第 23 拜
Prostration 23 of 108

17 / 53

17 / 88

南无栴檀窟庄严胜佛
Homage to the Buddha of
Candana-Cave Superior and Majestic Dignity

解除阻滯运限不通之厄
Quelling and eradicating the adversities of
obstruction, limitation, or atresia

108 拜第 24 拜
Prostration 24 of 108

18 / 53

18 / 88

南无贤善首佛
Homage to the Buddha of
Virtuous and Beneficent Master

解除鳏寡孤独困穷之厄²³
Quelling and eradicating the adversities of
widowerhood, widowhood, orphanhood, childlessness, or destitution

108 拜第 25 拜
Prostration 25 of 108

19 / 53

19 / 88

南无善意佛

Homage to the Buddha of
Benevolent Mind

解除天昏恼乱之厄

Quelling and eradicating the adversities of
unusual lethargy or irritating disturbance

108 拜第 26 拜

Prostration 26 of 108

20 / 53

20 / 88

南无广庄严王佛

Homage to the Buddha of
Extensive and Majestic Dignity King

解除年穷月破不祥之厄

Quelling and eradicating the adversities of
annually poor and monthly dilapidated inauspiciousness

108 拜第 27 拜

Prostration 27 of 108

21 / 53

21 / 88

南无金华光佛
Homage to the Buddha of
Golden Flower Illumination

解除忧苦惊动不安之厄
Quelling and eradicating the adversities of
dolor or trepidation

108 拜第 28 拜
Prostration 28 of 108

22 / 53

22 / 88

南无宝盖照空自在力王佛
Homage to the Buddha of
Self-Mastery Power King with a Jeweled Space-Shining Canopy

解除六根六尘六识之厄²⁴
Quelling and eradicating the adversities of
six roots, six dusts, and six consciousnesses

108 拜第 29 拜
Prostration 29 of 108

23 / 53

23 / 88

南无虚空宝华光佛
Homage to the Buddha of
Jeweled Flower Illumination in Void

解除人身气窍秽杂之厄
Quelling and eradicating the adversities of
body orifices' miscellaneous dirtiness

108 拜第 30 拜
Prostration 30 of 108

24 / 53

24 / 88

南无琉璃庄严王佛
Homage to the Buddha of
Lapis-Lazuli Majestic Dignity King

解除身体沉重、寒热头痛之厄
Quelling and eradicating the adversities of
body heaviness, fever, chill, or headache

108 拜第 31 拜
Prostration 31 of 108

25 / 53

25 / 88

南无普现色身光佛
Homage to the Buddha of
Omnipresent Form-Body Illumination

解除风气、寒气、热气、邪气之厄
Quelling and eradicating the adversities of
wind qi, cold qi, heat qi, or evil qi

108 拜第 32 拜
Prostration 32 of 108

26 / 53

26 / 88

南无不动智光佛
Homage to the Buddha of
Intelligence-Immutable Illumination

解除癰疽发背各症之厄
Quelling and eradicating the adversities of
various back-suffered gangrene-abscess effusions

108 拜第 33 拜
Prostration 33 of 108

27 / 53

27 / 88

南无降伏众魔王佛
Homage to the Buddha of
Subduing Demon-King Hordes

解除除天地水精鬼王之厄

Quelling and eradicating the adversities of
celestial deities, terrestrial spirits, water goblins, or ghost kings

108 拜第 34 拜
Prostration 34 of 108

28 / 53

28 / 88

南无才光明佛²⁵
Homage to the Buddha of
Brilliant Eloquence-Talented Illumination

解除山水土木人精之厄
Quelling and eradicating the adversities of
mountain, river, soil, wood, and human goblins

108 拜第 35 拜
Prostration 35 of 108

29 / 53

29 / 88

南无智慧胜佛

Homage to the Buddha of
Superior and Ultimate Wisdom

解除百禽百兽之精之厄

Quelling and eradicating the adversities of
all bird and beast goblins

108 拜第 36 拜

Prostration 36 of 108

30 / 53

30 / 88

南无弥勒仙光佛

Homage to the Buddha of
Immortal Maitreya Illumination

解除灾难疾病之厄²⁶

Quelling and eradicating the adversities of
calamities, sufferings, diseases, and illnesses

108 拜第 37 拜

Prostration 37 of 108

31 / 53
31 / 88

南无善寂月音妙尊智王佛²⁷
Homage to the Buddha of
Tranquility-Adequate Moon, the Tone-
Wonderous and Wisdom-Venerable King

解除四肢、八脉 沉重、疼痛之厄²⁸
Quelling and eradicating the adversities of
heavy or painful four limbs or eight vessels

108 拜第 38 拜
Prostration 38 of 108

32 / 53
32 / 88

南无世净光佛
Homage to the Buddha of
World-Purification Illumination

解除半身不遂之厄
Quelling and eradicating the adversities of
hemiplegia

108 拜第 39 拜
Prostration 39 of 108

33 / 53

33 / 88

南无龙种上尊王佛

Homage to the Buddha of
Supreme and Venerable Dragon-Descendent King

解除身根四体不全之厄

Quelling and eradicating the adversities of
developmental disorders in body faculties or four limbs

108 拜第 40 拜

Prostration 40 of 108

34 / 53

34 / 88

南无日月光佛

Homage to the Buddha of
Solar and Lunar Illuminations

解除眼睛暗目之厄

Quelling and eradicating the adversities of
eyes' blurred visions

108 拜第 41 拜

Prostration 41 of 108

35 / 53

35 / 88

南无日月珠光佛

Homage to the Buddha of
Pearl-Like Solar and Lunar Illuminations

解除盲聋、瘡哑、咽喉之厄²⁹

Quelling and eradicating the adversities of
visual blindness, auditory deafness, vocal
dumbness, or throat dysphagia

108 拜第 42 拜

Prostration 42 of 108

36 / 53

36 / 88

南无慧幢胜王佛

Homage to the Buddha of
Superior Wisdom-Banner King

解除咳嗽、喘急劣弱之厄

Quelling and eradicating the adversities of
cough and rapid or poor or weak breaths

108 拜第 43 拜

Prostration 43 of 108

37 / 53

37 / 88

南无师子吼自在力王佛
Homage to the Buddha of
Self-Mastery Power King with Lion Roars

解除皮肤、骨肉作孽之厄

Quelling and eradicating the adversities of
skin or body atrocities

108 拜第 44 拜
Prostration 44 of 108

38 / 53

38 / 88

南无妙音胜佛
Homage to the Buddha of
Superior and Wonderous Tones

解除狂言乱语、心神恍惚之厄
Quelling and eradicating the adversities of
raving nonsense or mental abstraction

108 拜第 45 拜
Prostration 45 of 108

39 / 53

39 / 88

南无常光幢佛
Homage to the Buddha of
Illumination-Continuous Banner

解除冤魂诉讼阴司之厄
Quelling and eradicating the adversities of
grievance-soul disputes appealed to Netherworld courts

108 拜第 46 拜
Prostration 46 of 108

40 / 53

40 / 88

南无观世灯佛
Homage to the Buddha of
Perceiving the Lamp Lights of the World

解除前缘夙债仇雠之厄
Quelling and eradicating the adversities of
past karmas, old debts, or personal foes

108 拜第 47 拜
Prostration 47 of 108

41 / 53

41 / 88

南无慧威灯王佛
Homage to the Buddha of
Wisdom-Dignity Lamp King

解除天瘟土府禁忌等神之厄
Quelling and eradicating the adversities from
devas of heaven-descent epidemics or soil-bureau taboos

108 拜第 48 拜
Prostration 48 of 108

42 / 53

42 / 88

南无法胜王佛
Homage to the Buddha of
Superior Dharma-Teaching King

解除疹痘、赤红、西隐蛇皮之厄
Quelling and eradicating the adversities of
measles and pimples, skin redness, or ichthyosis serpentina

108 拜第 49 拜
Prostration 49 of 108

43 / 53

43 / 88

南无须弥光佛
Homage to the Buddha of
Sumeru Illumination

解除恶兽、鸟鸣、百怪不祥之厄
Quelling and eradicating the adversities of
inauspiciousness with ominously fierce beast,
chirruping bird, or all monsters

108 拜第 50 拜
Prostration 50 of 108

44 / 53

44 / 88

南无须曼那华光佛
Homage to the Buddha of
Sumana Flower Illumination

解除瘟部、火灾之厄
Quelling and eradicating the adversities of
epidemic or fire calamities

108 拜第 51 拜
Prostration 51 of 108

45 / 53

45 / 88

南无优昙钵罗华殊胜王佛

Homage to the Buddha of

Udumbara-Flower Extraordinarily Superior King

解除魂离气散身中烦恼之厄

Quelling and eradicating the adversities of
affliction with out-of-body spiritual or corporeal souls

108 拜第 52 拜

Prostration 52 of 108

46 / 53

46 / 88

南无大慧力王佛

Homage to the Buddha of
Great Wisdom Power King

解除兵刀产难之厄

Quelling and eradicating the adversities of
battle engagement or labor dystocia

108 拜第 53 拜

Prostration 53 of 108

47 / 53

47 / 88

南无阿閦毗欢喜光佛
Homage to the Buddha of
Akshobya Joy Illumination

解除恶疮浓血瘻癰之厄
Quelling and eradicating the adversities of
malign sores, pus-filled bloods, or body paralyses

108 拜第 54 拜
Prostration 54 of 108

48 / 53

48 / 88

南无无量音声王佛
Homage to the Buddha of
Boundless Voice and Tone King

解除四冲六害、三灾八难之厄³⁰
Quelling and eradicating the adversities of
four conflicts, six harms, three calamities, or eight obstructions

108 拜第 55 拜
Prostration 55 of 108

49 / 53

49 / 88

南无才光佛

Homage to the Buddha of
Eloquence-Talented Illumination

解除天刑、天牢、天蛊之厄

Quelling and eradicating the adversities of
heaven-descended penalties, prisons, or insect poisons

108 拜第 56 拜

Prostration 56 of 108

50 / 53

50 / 88

南无金海光佛

Homage to the Buddha of
Golden Ocean Illumination

解除三丘、五墓之厄³¹

Quelling and eradicating the adversities of
three mounds and five graves

108 拜第 57 拜

Prostration 57 of 108

51 / 53

51 / 88

南无山海慧自在通王佛
Homage to the Buddha of
Mountain-Ocean-Like Wisdom King with Self-Mastery Penetration

解除金楼木厄之厄
Quelling and eradicating the adversities of
collapsing metal buildings and wooden blocks

108 拜第 58 拜
Prostration 58 of 108

52 of 53
52 of 88

南无大通光佛
Homage to the Buddha of
Great Penetration Illumination

解除恶星运限之厄
Quelling and eradicating the adversities of
unlucky stars and limited fortunes

108 拜第 59 拜
Prostration 59 of 108

53 of 53
53 of 88

南无一切法常满王佛
Homage to the Buddha of
The King Continuously Replete with All Dharmas

解除河海波涛沈溺之厄
Quelling and eradicating the adversities of
drowned in river or ocean waves

108拜第 60 拜
Prostration 60 of 108

5.2 三十五佛³² 35 Buddhas

**1 / 35
54 / 88**

南无释迦牟尼佛
Homage to the Buddha of
Shakyamuni

解除恶人书名厌祷呴咀之厄
Quelling and eradicating the adversities of
Villains' voodooos or evil-mantras with name-writings
消过去生中一万劫罪业
Eliminating the karmic misdeeds
committed in past 10,000-kalpa lives

108 拜第 61 拜 Prostration 61 of 108

**2 / 35
55 / 88**

南无金刚不坏佛
Homage to the Buddha of
Indestructible Vajra

解除誓愿付纳收监之厄
Quelling and eradicating the adversities of
Offensive oath, forced payment, or custody enforcement
消过去生中一万劫罪业
Eliminating the karmic misdeeds
committed in past 10,000-kalpa lives

108 拜第 62 拜 Prostration 62 of 108

3 / 35
56 / 88

南无宝光佛
Homage to the Buddha of
Jewel Illumination

解除山岚瘴疟蛇伤之厄
Quelling and eradicating the adversities of
Mountain clouds, miasmatic malaria, or snake bite
消过去生中二万劫罪业
Eliminating the karmic misdeeds
committed in past 20,000-kalpa lives

108 拜第 63 拜
Prostration 63 of 108

4 / 35
57 / 88

南无龙尊王佛
Homage to the Buddha of
Venerable Dragon King

解除瘟癀疫疠行兵之厄
Quelling and eradicating the adversities of
Anthrax plague, epidemic pestilence, or troop marshaling
消过去生中千劫罪业
Eliminating the karmic misdeeds
committed in past 1,000-kalpa lives

108 拜第 64 拜
Prostration 64 of 108

5 / 35
58 / 88

南无精进军佛
Homage to the Buddha of
Exertion-Diligent Army

解除盜賊之厄
Quelling and eradicating the adversities of
Thief
消过去生中一切口业
Eliminating all the karmic misdeeds of
speech committed in past lives

108 拜第 65 拜
Prostration 65 of 108

6 / 35
59 / 88

南无精进喜佛
Homage to the Buddha of
Exertion-Diligent Joy

解除半天卯酉鬼王之厄³³
Quelling and eradicating the adversities of
Half-deva *mao-you* ghost kings
消过去生中一切意业
Eliminating all the karmic misdeeds of
mind committed in past lives

108 拜第 66 拜
Prostration 66 of 108

7 / 35
60 / 88

南无宝火佛
Homage to the Buddha of
Jewel Fire

解除魔王行瘟行疫之厄
Quelling and eradicating the adversities of
Devil king's commissioned pestilence or disease
消过去生中一切两舌破和合僧罪业³⁴
Eliminating all the karmic misdeeds of double-tonguedness
for sangha-schism fabrication committed in past lives

108 拜第 67 拜
Prostration 67 of 108

8 / 35
61 / 88

南无宝月光佛
Homage to the Buddha of
Jewel Moonlight

解除四时寒热之厄³⁵
Quelling and eradicating the adversities of
Four-season malaria
消过去生中一劫罪业
Eliminating the karmic misdeeds
committed in past 1-kalpa lives

108 拜第 68 拜
Prostration 68 of 108

9 / 35
62 / 88

南无现无愚佛
Homage to the Buddha of
Delusion-Free Manifestation

解除无常鬼使之厄
Quelling and eradicating the adversities of
Impermanence-ghost bailiffs
消过去生中宣说四圣众过失罪业³⁶
Eliminating the karmic misdeeds
of publicizing four saints' negligence committed in past lives

108 拜第 69 拜
Prostration 69 of 108

10 / 35
63 / 88

南无宝月佛
Homage to the Buddha of
Jewel Moon

解除干闼婆王十五众鬼之厄³⁷
Quelling and eradicating the adversities of
Gandharva deva-king's 15 ghosts
消过去生中弑母(五无间罪³⁸之一)业
Eliminating the karmic immediate misdeeds (1st of 5) of
matricide committed in past lives

108 拜第 70 拜
Prostration 70 of 108

11 / 35

64 / 88

南无无垢佛

Homage to the Buddha of
Undefiledness

解除凶星恶鬼之厄

Quelling and eradicating the adversities of

Malefic planets and evil ghosts

消过去生中弑父(五无间罪之二)业

Eliminating the karmic immediate misdeeds (2nd of 5) of
patricide committed in past lives

108 拜第 71 拜

Prostration 71 of 108

12 / 35³⁹

65 / 88

(1) 南无离垢佛; (2) 南无勇施佛

Homage to the Buddha of

(1) Separation from Defiledness; (2) Vigorous Bestowal

(1) 解除邪师反恶之厄

Quelling and eradicating the adversities of

Heretical masters' evil pursuits

(2) 解除岁命不延之厄

Quelling and Eradicating the Adversities of

Abnormal Life Expectancy

(2) 消过去世中弑阿罗汉(五无间罪之三)业

Eliminating the karmic immediate misdeeds (3rd of 5) of arhatcide
committed in past lives

108 拜第 72 拜

Prostration 72 of 108

13 / 35
66 / 88

(1) 南无勇施佛
Homage to the Buddha of
Vigorous Bestowal

解除岁命不延之厄
Quelling and Eradicating the Adversities of
Abnormal Life Expectancy

消过去世中弑阿罗汉(五无间罪之三)业
Eliminating the karmic immediate misdeeds (3rd of 5) of
arhatcide committed in past lives

(2) 南无清净佛
Homage to the Buddha of
Clarity and Purity

解除五浊刑冲之厄
Quelling and eradicating the adversities of five evil-aeon
degenerations and torture-conflicting terrestrial branches

消过去世中破和合僧(五无间罪之五)业
Eliminating the karmic immediate misdeeds (5th of 5) of
sangha-schism fabrication, committed in past lives

108 拜第 73 拜
Prostration 73 of 108

(1) 南无清净佛
Homage to the Buddha of
Clarity and Purity

解除五浊刑冲之厄⁴⁰

Quelling and eradicating the adversities of five evil-aeon
degenerations and torture-conflicting terrestrial branches

¹ 消过去世中破和合僧(五无间罪之五)业
Eliminating the karmic immediate misdeeds (5th of 5) of
sangha-schism fabrication, committed in past lives

(2) 南无清净施佛
Homage to the Buddha of
Clear and Pure Bestowal

解除神祇不正勾执病人之厄

Quelling and eradicating the adversities of unjust celestial and
terrestrial Deities conniving to wield sick beings

消过去世中出佛身血(五无间罪之四)业
Eliminating the karmic immediate misdeeds (4th of 5) of
tathagata-body bloodshed committed in past lives

108拜第 74拜
Prostration 74 of 108

15 / 35
68 / 88

(1) 南无清净施佛
Homage to the Buddha of
Clear and Pure Bestowal

解除神祇不正勾执病人之厄
Quelling and eradicating the adversities of unjust celestial and
terrestrial Deities conniving to wield sick beings

消过去世中出佛身血(五无间罪之四)业
Eliminating the karmic immediate misdeeds (4th of 5) of
tathagata-body bloodshed, committed in past lives

(2) 南无娑留那佛(水王如来)
Homage to the Buddha of
Suoliuna (Thus-Come One of Water-Deity King)

解除传尸痨债之厄
Quelling and eradicating the adversities of
afflicted pulmonary tuberculosis

消过去世中摈弃驱逐阿罗汉罪业
Eliminating the karmic misdeeds of
rejecting or expelling Arhats committed in past lives

108 拜第 75 拜
Prostration 75 of 108

16 / 35
69 / 88

(1) 南无娑留那佛 (水王如来)
Homage to the Buddha of
Suoliuna (Thus-Come One of Water-Deity King)

解除传尸痨债之厄
Quelling and eradicating the adversities of
afflicted pulmonary tuberculosis

消过去世中摈弃驱逐阿罗汉罪业
Eliminating the karmic misdeeds of
rejecting or expelling arhats committed in past lives

(2) 南无水天佛
Homage to the Buddha of
Water Deva

解除恶兵贼子盗劫之厄
Quelling and eradicating the adversities of
army-rifraff or scoundrel's theft and robbery

消过去世中弑菩萨罪业
Eliminating the karmic misdeeds of
killing bodhisattvas committed in past lives

108 拜第 76 拜
Prostration 76 of 108

17 / 35
70 / 88

(1) 南无水天佛
Homage to the Buddha of
Water Deva

解除恶兵贼子盜劫之厄
Quelling and eradicating the adversities of
army-rifraff or scoundrel's theft and robbery

消过去世中弑菩萨罪业
Eliminating the karmic misdeeds of
killing bodhisattvas committed in past lives

(2) 南无坚德佛
Homage to the Buddha of
Staunch Virtue

解除百般万病之厄
Quelling and eradicating the adversities of
all sorts of sufferings

消过去世中弑阿阇梨或师长圣人罪业
Eliminating the karmic misdeeds of
killing acharyas, teachers, or sages committed in past lives

108 拜第 77 拜
Prostration 77 of 108

(1) 南无坚固德佛
Homage to the Buddha of
Staunch Virtue

解除百般万病之厄
Quelling and eradicating the adversities of
all sorts of sufferings

消过去世中弑阿阇梨或师长圣人罪业
Eliminating the karmic misdeeds of
killing acharyas, teachers, or sages committed in past lives

(2) 南无栴檀功德佛
Homage to the Buddha of
Candana Merit and Virtue

解除烦闷暴乱之厄
Quelling and eradicating the adversities of
annoyance, melancholy, impulse, or confusion

消过去世中阻止斋僧罪业
Eliminating the karmic misdeeds of
resisting or preventing offerings to sangha committed in past lives

108 拜第 78 拜
Prostration 78 of 108

19 / 35
72 / 88

(1) 南无栴檀功德佛⁴¹
Homage to the Buddha of
Candana Merit and Virtue

解除烦闷暴乱之厄
Quelling and eradicating the adversities of
annoyance, melancholy, impulse, or confusion

消过去世中阻止斋僧罪业
Eliminating the karmic misdeeds of
resisting or preventing offerings to sangha committed in past lives

(2) 南无无量掬光佛
Homage to the Buddha of
Innumerable Illumination handfuls

解除恶鬼凶星侵扰之厄
Quelling and eradicating the adversities of
the invasion or harassment of evil ghosts or malefic planets

消过去世中毁塔寺罪业
Eliminating the karmic misdeeds of
ruining towers or temples committed in past lives

108 拜第 79 拜
Prostration 79 of 108

20 / 35

73 / 88

(1) 南无无量掬光佛

Homage to the Buddha of
Innumerable Illumination handfuls

解除恶鬼凶星侵扰之厄

Quelling and eradicating the adversities of
the invasion or harassment of evil ghosts or malefic planets

消过去世中毁塔寺罪业

Eliminating the karmic misdeeds of
ruining towers or temples committed in past lives

(2) 南无光德佛

Homage to the Buddha of
Illuminous Virtue

解除凶神恶杀重丧连葬之厄

Quelling and eradicating the adversities of repeated
funerals or continued burials led by fierce demons or evil monsters

消过去世中一切嗔业

Eliminating all the karmic misdeeds of
aversion committed in past lives

108 拜第 80 拜

Prostration 80 of 108

21 / 35

74 / 88

(1) 南无光德佛

Homage to the Buddha of
Illuminous Virtue

解除凶神恶杀重丧连葬之厄

Quelling and eradicating the adversities of repeated
funerals or continued burials led by fierce demons or evil monsters

消过去世中一切嗔业

Eliminating the karmic misdeeds of
all aversions committed in past lives

(2) 南无无忧德佛

Homage to the Buddha of
Sorrow-Free Virtue

解除冲犯死戕之厄

Quelling and eradicating the adversities of
deceases or kills led by five-element conflicts or harms

消过去世中一切贪业

Eliminating all the karmic misdeeds of
attachment committed in past lives

108 拜第 81 拜
Prostration 81 of 108

22 / 35

75 / 88

(1) 南无无忧德佛
Homage to the Buddha of
Illuminous Virtue

解除冲犯死戕之厄
Quelling and eradicating the adversities of
deceases or kills led by five-element conflicts or harms

消过去世中一切贪业
Eliminating all the karmic misdeeds of
attachment committed in past lives

(2) 南无那罗延佛
Homage to the Buddha of
Narayana (Water Vehicle)

解除岩颓树折倾陷健身之厄
Quelling and eradicating the adversities of
cliff dilapidation, tree break, slope failure, negative fitness

消过去生中一万劫罪业
Eliminating the karmic misdeeds
committed in past 10,000-kalpa lives

108 拜第 82 拜
Prostration 82 of 108

23 / 35
76 / 88

(1) 南无那罗延佛
Homage to the Buddha of
Narayana (Water Vehicle)

解除岩颓树折倾陷健身之厄
Quelling and eradicating the adversities of
cliff dilapidation, tree break, slope failure, negative fitness

消过去生中一万劫罪业
Eliminating the karmic misdeeds
committed in past 10,000-kalpa lives

(2) 南无功德华佛
Homage to the Buddha of
Meritorious and Virtuous Flower

解除他乡别国恶人谋害之厄
Quelling and eradicating the adversities of
villains' murder conspiracy in alien lands or foreign countries

消过去生中一十万劫罪业
Eliminating the karmic misdeeds
committed in past 100,000-kalpa lives

108 拜第 83 拜
Prostration 83 of 108

24 / 35
77 / 88

(1) 南无功德华佛
Homage to the Buddha of
Meritorious and Virtuous Flower

解除他乡别国恶人谋害之厄
Quelling and eradicating the adversities of
villains' murder conspiracy in alien lands or foreign countries

消过去生中一十万劫罪业
Eliminating the karmic misdeeds
committed in past 100,000-kalpa lives

(2) 南无清净光游戏神通佛
Homage to the Buddha of
Clear and Pure Illumination
Disporting Numinous Transcendences

消过去生中千劫罪业
Eliminating the karmic misdeeds
committed in past 1,000-kalpa lives

108 拜第 84 拜
Prostration 84 of 108

25 / 35
78 / 88

南无莲华光游戏神通佛
Homage to the Buddha of
Lotus Illumination Disporting Numinous Transcendences

解除旋风鬼唤不祥之厄
Quelling and eradicating the adversities of
whirlwind ghost-howl inauspiciousness
消过去生中一切意业
Eliminating all the karmic misdeeds of
mind committed in past lives

108 拜第 85 拜
Prostration 85 of 108

26 / 35
79 / 88

南无财功德佛
Homage to the Buddha of
Wealth Merit and Virtue

解除囚狱枷锁桎梏之厄
Quelling and eradicating the adversities of
cangue-lock or fetter-handuff imprisonment
消过去生中盗取僧物罪业
Eliminating the karmic misdeeds of
stealing or usurping sangha belongings committed in past lives

108 拜第 86 拜
Prostration 86 of 108

27 / 35
80 / 88

南无德念佛
Homage to the Buddha of
Virtue Mindfulness

解除弓弩破射毒箭流矢之厄
Quelling and eradicating the adversities of
bow-crossbow archery with poisonous or flying arrows
消过去生中一切身业和毁谤高僧罪业
Eliminating all the karmic misdeeds of
body and calumniating eminent monks committed in past lives

108 拜第 87 拜
Prostration 87 of 108

28 / 35
81 / 88

南无善名称功德佛
Homage to the Buddha of
Well-Renowned Merit and Virtue

解除刀鎗剑刃杀害之厄
Quelling and eradicating the adversities of
being murdered with knives, swords, spears, or halberds
消过去生中一切嫉妒罪业
Eliminating all the karmic misdeeds of
jealousy committed in past lives

108 拜第 88 拜
Prostration 88 of 108

29 / 35

82 / 88

南无红焰帝幢王佛
Homage to the Buddha of
Red-Flaming Indra-Banner King

解除恶血吐泻霍乱之厄

Quelling and eradicating the adversities of
noxious blood, vomiting and diarrhea, or cholera

消过去生中一切慢业

Eliminating all the karmic misdeeds of
arrogance committed in past lives

108 拜第 89 拜
Prostration 89 of 108

30 / 35

83 / 88

南无善游步功德佛
Homage to the Buddha of
Skillfully Strolling Merit and Virtue
(in Subduing Karmic Misdeeds)

解除恶人谀谄口舌之厄

Quelling and eradicating the adversities of
villains' toadying or flattering talks

消过去生中两舌罪业

Eliminating the karmic misdeeds of
double-tonguedness committed in past lives

108 拜第 90 拜
Prostration 90 of 108

31 / 35
84 / 88

南无斗战胜佛⁴²
Homage to the Buddha of
Superior Struggle and Combat

解除飞灾横祸不祥之厄
Quelling and eradicating the adversities of
inauspiciousness with ferocious disaster or untimely calamity
消过去生中一切烦恼和傲慢所造罪业
Eliminating all the karmic misdeeds of
affliction and arrogance committed in past lives

108 拜第 91 拜
Prostration 91 of 108

32 / 35
85 / 88

南无善游步佛
Homage to the Buddha of
Skillfully Strolling
(in Subduing Karmic Misdeeds)

解除公庭诉讼之厄
Quelling and eradicating the adversities of
tribunal appeals or disputes
消过去生中两舌和一切教他作恶所造罪业
Eliminating all the karmic misdeeds of
double-tonguedness and evil instigation committed in past lives

108 拜第 92 拜
Prostration 92 of 108

33 / 35

86 / 88

南无周匝庄严功德佛

Homage to the Buddha of
Encompassing Merit and Virtue with Majestic Dignity

解除虚耗财物自刎自缢之厄

Quelling and eradicating the adversities of
wasting or squandering valuables or belongings, and
throat-cutting or body-hanging self-suicide

消过去生随喜他人不善所造罪业

Eliminating all the karmic misdeeds of
condoning others' unwholesomeness committed in past lives

108 拜第 93 拜

Prostration 93 of 108

34 / 35

87 / 88

南无宝华游步佛

Homage to the Buddha of
Jeweled-Flower Strolling
(in Subduing Karmic Misdeeds)

解除畜生冤魂诉告之厄

Quelling and eradicating the adversities of
suing from animals' grievance souls

消过去生中毁法谤法罪业

Eliminating all the karmic misdeeds of
maligning or calumniating dharmas committed in past lives

108 拜第 94 拜

Prostration 94 of 108

**35 / 35
88 / 88**

南无薄伽梵如来应供正遍知 宝莲华善住娑罗树王佛

Homage to the Buddha of
Bhagavā (the World-Honored One)
Tathagata (the Thus-Come One)
Arhat (the Worship-Worthy One)
Samyak-Sambuddha (the Truly Omniscient One)
Jeweled-Lotus Adequately Dwelling Beneath the Sala-Tree King

解除大建小建之厄⁴³
Quelling and eradicating the adversities of
the last days in solar and lunar months

消过去生中一切毁谤上师及破犯誓句三昧耶戒罪业
Eliminating all the karmic misdeeds of
calumniating gurus and violating Samaya vows or precepts
committed in past lives

**108 拜第 95 拜
Prostration 95 of 108**

南 无 法 界 藏 身 阿 弥 陀 佛⁴⁴!

**Homage to
The Sublime Dharma-Realm Quintessence Body,
Amita Buddha!**

**108 拜第 96 拜
Prostration 96 of 108**



第六章

Chapter 6

忏悔与供奉 Repentance, Penance, and Devotion

6.1 忏悔

Repentance and Penance

如是等
一切世界 诸佛世尊
常住在世 是诸世尊⁴⁵
当慈念我⁴⁶
(因今皆忏悔:)
若我此生若我前生
从无始生死以来
所作众罪,
若自作, 若教他作,
见作随喜;
若塔若僧
若四方僧物
若自取.若教他取,
见取随喜;
五无间罪.
若自作.若教他作
见作随喜;
十不善道.
若自作.若教他作
见作随喜;
所作罪障,
或有覆藏或不覆藏,
应堕地狱
饿鬼畜生
诸余恶趣
边地下贱.
及篾戾车
如是等处

Such myriad Buddhas of all the worlds as the above,
The World-Honored Ones,
Who dwell in the worlds permanently,
May all the World Honored Ones be mercifully mindful of me.
(Because I now repent and penance what I had done in the past:)
For the myriad misdeeds
done in this life or in past lives
since the primordial birth and death,
Either I did them by myself or I told others to do them,
Or I had seen and condoned them being done;
For having taken things from chaityas, Sangha communities,
or from Sangha belongings offered from the four directions,
Either I took them by myself or I told others to do them,
Or I had seen and condoned them being taken;
For having committed the five immediate misdeeds,
Either I committed them by myself or I told others to do them,
Or I had seen and condoned them being committed;
For having perpetrated the ten unwholesome karmic paths,
Either I perpetrated them by myself, or I told others to do them,
Or I had seen and condoned them being perpetrated;
For all the misdeeds or obstructions,
done either hidden or not,
which make me deserve to fall into destinies as hell denizens,
or hungry ghosts, brutes,
or any other evil destinies
or (to be born in) border regions, degrading or lowly classes,
or barbarian lives,
For all the misdeeds or obstructions

所作罪障
今皆忏悔⁴⁷

done in such aspects, and etc., as listed in the above,
I now repent and penance completely.

108 拜第 97 拜 Prostration 97 of 108

今诸佛世尊
当证知我当忆念我
我复于诸佛
世尊前
作如是言：
若我此生若我余生。
曾行布施.或守净戒。
乃至施与畜生一抟之食
或修淨行，
所有善根
成就众生，
所有善根
修行菩提，
所有善根
及无上智，
所有善根
一切合集，
校计筹量
皆悉回向
阿耨多罗三藐三菩提。
如过去未来现在诸佛
所作回向，
我亦如是回向：
众罪皆忏悔
诸福尽随喜
及请佛功德
愿成无上智
去来现在佛
于众生最胜
无量功德海
我今皈命礼

May the myriad Buddhas, the World-Honored Ones,
Endorse me, certify me, and be reflectively mindful of me.

Again, in front of the myriad Buddhas,
the World Honored Ones,
I further vow to keep the promises as follows:

Either in this life or in the rest of my life,
if I had ever practiced dana or upheld pure precepts,
even giving domestic animals a morsel of food,
or cultivating Brahmacharya (qi/prana transformation),

Every wholesome root and merit thus far attained
by contributing to living beings for their accomplishment,

Every wholesome root and merit thus far attained
by cultivating Bodhi,

Every wholesome root and merit thus far attained
by achieving the unexcelled wisdom,

Every wholesome root and merit thus far attained
by assembling all of the above,

Reckoning up the accumulated wholesome roots and merits,
I transfer all of them to achieving
Annutara-Samyak-Sambodhi
(the Supreme and Perfect Enlightenment).

As the merit-virtue transference performed by
the myriad Buddhas of the past, present, and future,
I do it also in the same way:

The myriad misdeeds are totally repented and penanced for;
All the blessings are completely rejoiced;
Buddhas' merits and virtues are deliberately appreciated;
The unexcelled wisdom is vowed to accomplish.

Buddhas of the past, present, and future
Are the most superior beings among the living ones
Toward their boundless ocean of merits and virtues
I now make a prostration in homage.

108 拜第 98 拜 Prostration 98 of 108

6.2 七支供

Seven Branches of Devotion

6.2.1 顶礼 Obeisance

(1) 总礼 General

所有十方世界中

Throughout the worlds in all the ten directions
三世一切人师子

To the whole human-master Buddhas of the past, present, and future,
我以清淨身语意

I, with clear and pure body, speech, and mind,
一切遍礼尽无余

make an all-around prostration in homage, without exception.

108 拜第 99 拜

Prostration 99 of 108

(2) 身礼 Body

普贤行愿威神力

In virtue of Samantabhadra's awesome majestic powers of beneficent aspirations,
普现一切如来前

I appear omnipresently in front of every Thus-Come One.
一身复现刹尘身

With one body shown concurrently as many the ones
as the dust motes there are in a kshetra
一一遍礼刹尘佛

I make each and every prostration in homage to as many the Buddhas
as the dust motes there are in a kshetra.

108 拜第 100 拜

Prostration 100 of 108

(3) 意礼 Mind

于一尘中尘数佛

In every dust mote there are as many Buddhas as the dust motes
各处菩萨众会中

Every Buddha is met by a host of Bodhisattvas everywhere
无尽法界尘亦然

The same it is in every dust mote of the boundless Dharma Realm
深信诸佛皆充满

Where it is firmly believed to be filled with myriad Buddhas

108 拜第 101 拜

Prostration 101 of 108

(4) 语礼 Speech

各以一切音声海

With each and every ocean of myriad melodies

普出无尽妙言辞

Every Buddha expounds endless and wonderous eloquances

尽于未来一切劫

Well in all future kalpas

赞佛甚深功德海

Praised is Buddhas' incomparably profound ocean of merits and virtues

108 拜第 102 拜

Prostration 102 of 108

6.2.2 供奉 Devotion

(1) 有上供 With Offering

以诸最胜妙华鬘

With various the most superior and wonderous flower wreaths

伎乐涂香及伞盖

With the sweet musical dances, fragrant ointments, and canopies

如是最胜庄严具⁴⁸

As well as with other such things as these of the most superior the majestic environs

我以供养诸如来

I offer them to the myriad Thus-Come Ones

最胜衣服最胜香

With the most superior cloths and the most superior incenses

末香烧香与灯烛

With powdered incenses, stick incenses, and lamp candles

一一皆如妙高聚

Each and every one is heaped up as high as Mount Meru

我悉供养诸如来

I offer them all to the myriad Thus-Come Ones

(2) 无上供 Without Offering

我以广大胜解心

With an extensive, far-reaching, supremely resolute mind

深信一切三世佛

I firmly trust in all the three-realm Buddhas

悉以普贤行愿力

Relying entirely on Samantabhadra's power of beneficent aspirations

普偏供养诸如来

I devote myself to the myriad Thus Come Ones everywhere

108 拜第 103 拜

Prostration 103 of 108

6.2.3 自省 Purification

我昔所造诸恶业
The myriad karmic misdeeds that I had committed in the past
皆由无始贪瞋痴
Are all resultant from my primordial attachment, aversion, and delusion
从身语意之所生
They came into being from my body, speech, and mind
一切我今皆忏悔
I now repent and penance all of them

108 拜第 104 拜 Prostration 104 of 108

6.2.4 随喜集资 Rejoicing Accumulation

十方一切诸众生
Of all the myriad beings in the ten directions
二乘有学及无学
Of all the learners and the post-learners in the two Vehicles
一切如来与菩萨
Of all the Thus-Come Ones and Bodhisattvas
所有功德皆随喜
I condonedly rejoice in gratitude all the merits and virtues

108 拜第 105 拜 Prostration 105 of 108

6.2.5 法轮集资 Dharma-Wheel Accumulation

十方所有世间灯
Of all those behaving as the secular-world lamps in the ten directions
最初成就菩提者
And of those who first attained Buddyhood (Enlightenment)
我今一切皆劝请
I now implore all
转于无上妙法轮
To turn the unexcelled and wondrous dharma-wheel

108 拜第 106 拜 Prostration 106 of 108

6.2.6 住世集资 Dwelling-Supplication Accumulation

诸佛若欲示涅槃
If there are Buddhas who wish to manifest Nirvana
我悉至诚而劝请
I will beseech all of them with a mere sincere hope
唯愿久住刹尘劫
The only wish lies in their dwellings forever
for as many kalpas as the dust motes there are in a kshetra
利乐一切诸众生
So as to bring benefits and comforts to all myriad beings

108 拜第 107 拜 Prostration 107 of 108

6.2.7 奉献 Dedication

所有礼赞供养佛
All of the obeisance and devotion to Buddhas,
请佛住世转法轮
And beseeching Buddhas' dwellings in this world,
as well as imploring their turnings of the dharma wheel,
随喜忏悔诸善根
In addition to the myriad wholesome roots
attained by means of rejoicing, repenting and penancing deeds
回向众生及佛道
is dedicated to living beings
for setting out on the path towards Buddhahood

108 拜第 108 拜 Prostration 108 of 108



第七章 Chapter 7

大回向 Great Transference

愿将以此胜功德

May this supreme merit and virtue
回向无上真法界

Be transferred to the unexcelled, immortal dharma-realm
性相佛法及僧伽

Where both the essence and characteristic of Buddha, Dharma, and Sangha,
二谛融通三昧印

Together with the two truths, are amalgamated together with the samadhi impress
如是无量功德海

Such boundless oceans of merit and virtue
我今皆悉尽回向

Are all transferred completely henceforth by us for accomplishment
所有众生身口意

All living beings have impurities of hindrance in body, speech, and mind
见惑弹谤我法等

With either deluded views or false calumniations of the dharmas, and so forth
如是一切诸业障⁴⁹

May all of such kinds of karmic obstructiveness
悉皆消灭尽无余

Be eliminated thoroughly, without anything left
念念智周于法界

May the moment-to-moment thoughts pervade in the dharma-realm
广度众生皆不退

To rescue living beings extensively free from any retrogressions
乃至虚空世界尽

Doing so far as even till the end of the void-space realm
众生及业烦恼尽

And till the exhaustion of living beings, their karmic energies, and their afflictions
如是四法广无边

Such four dharma aspects are existent so extensively as to be boundlessly
愿今回向亦如是

May the transference of merits and virtues now vowed to do be similarly so, too.



宝忏结语

ASTRA CLOSING PRAYER

南无大行普贤菩薩⁵⁰
Homage to the Bodhisattva of
Greatly Acting Samantabhadra (Omnipresent Sageness)

(三称)
(Reciting three times)



补阙真言
Dhārani to Patch Recitation Flaws

中文版 Chinese Version 1⁵¹
囊谟 罗怛那 恒罗夜夜唵
佉罗佉罗 俱注俱注 摩罗虐嚫
吽 贺贺
素怛弩 五入末擎 莎呵

中文版 Version 2⁵²
南无 喝啰怛那 哆啰夜耶
佉啰佉啰 俱住俱住 摩啰摩啰
虎嚫 吽 贺贺
苏怛擎 吽 泊 抹擎 娑婆诃

梵中英译文⁵³
Sanskrit, Chinese, and English Translations
namo ratna trayāya 顶礼三宝佛法僧众
Homage to the Three Gems: Buddha, Dharma, and Sangha

khara khara kuci kuci mala mala 清扫瑕疵持之以恒
Perseveringly to brush off the flaws of impurities

hora hum ha ha 时刻祈请断离不善
Continuously to supplicate the abnegation of unwholesomeness

sudana hum phat varna svaha 密音成就胜义解经
So as to attain the ultimate truth expounded by sutras on the strength of sacred mantras

(三称毕起立)
(Stand up after reciting three times)



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附注 NOTES

¹ 偈 (*Gāthā* in Sanskrit): 词句 song or verse.

² 此四行词句由唐代皇后武则天 (624-705) 所撰。行文如此出色，后作无出其右，流传至今
The four-line verses were written by Wu Zetian (武则天 624-705), the Empress in Tang Dynasty. The
verses are so wonderfully well-written as to be unable sublimed by any alternative ones produced in
later generations. They have thus been used hitherto.

³ 慇: 怜悯 to pity.

⁴ 相好: 庄严的相貌 solemn appearance.

⁵ (1) 归命: 皈依 to take refuge in;

(2) 礼 (*namo* in Sanskrit): 顶礼 to pay homage; 赞颂和皈依 to give verbal praise and take refuge in.

⁶ 第一拜前四句: 第 1、2 赞佛心, 3 赞佛身, 4 是致敬、皈命. 注: 致敬共三种: 身体下拜、
言辞赞美、和精神崇敬. The four verses before the 1st Prostration: the 1st and the 2nd ones praise
buddhas' mind; the 3rd one praises buddhas' body; and, the last one expresses to pay homage to and
take refuge in buddhas. Note: there are three types of homage: body prostration, verbal praise, and
mental reverence.

⁷ 第二拜前的皈依 Taking Refuge before the 2nd Prostration (中文摘自 Chinese texts from [2]):

(1) 皈依三宝, 不但能够离开三途之苦, 还能够得到菩提之乐 Taking refuges in the three jewels
(or Triple-Gem, also known as the Three Refuges) is believed not only allowing to avoid the sufferings
of the three evil paths (*akuśala-gaṇī* in Sanskrit) (naraka/hell, preta/hungry ghost; and tiryagyoni/
brute), but also arriving to enjoy the pleasure, joy, and bliss of Bodhi (supreme wisdom or enlighten-
ment necessary to the attainment of buddhahood):

(i) 佛为两足(足:圓滿; 兩足:智慧與福德圓滿)尊, 皈依佛不墮地狱; Buddha is the Venerable
endowed with the wisdom (*prajñā* in Sanskrit) - merit (*punya* in Sanskrit) perfection (*pāramitā*
in Sanskrit), in which to take refuge does not deserve to fall into the destiny of hell denizens;

(ii) 法为离欲尊, 皈依法不墮恶鬼; Dharma is the Venerable endowed with the detachment
from attachment, in which to take refuge does not deserve to fall into the destiny of hungry
ghosts;

(iii) 僧为众中尊, 皈依僧不墮旁生. Sangha is the Venerable outstanding among sentient
beings, in which to take refuge does not deserve to fall into the destiny of brutes.

(2) 藏版在皈依三宝前, 首先皈依“金刚上师”, 即毗卢如来教主。藏密视毗卢如来为金刚瑜
伽大秘密主、为无尽三宝父母师长, 是“自性三宝”; 而视佛法僧为“别相三宝”、且四方四佛
及一切贤圣僧, 皆从毘卢金刚心中流出. Before the Three Refuges, the Tibetan version has its first
refuge to take in the original Vajrayana master, i.e., Master Vairocana Buddha. The Tibetan Vajra
Vehicle regards Vairocana Buddha as the Great Esoteric Lord of Vajra Yoga, as the teacher and parent
of the inexhaustible Triple-Gem, and as the “Own-Being (*svabhāva* in Sanskrit) Triple-Gem”; by
contrast, Buddha, Dharma, and Sangha are regarded as the “Form-Peculiar (*vishesha* in Sanskrit)
Triple-Gem”, while the four Buddhas in the four directions, as well as all sage and holy sanghas flow
out, without exception, from Vairocana’ heart.

⁸ 发心: 发菩提心 *bodhicitta* (a spontaneous wish to attain enlightenment motivated by great
compassion for all sentient beings, accompanied by a falling away of the attachment to the illusion of
an inherently existing self. From: Fischer, N. 2013. Training in Compassion: Zen Teachings on the
Practice of Lojong. Shambhala Publications. p.11).

⁹ (1) 声闻 (*shravaka* in Sanskrit): 弟子 disciples in virtue of listening and hearing buddha's voice;

(2) 缘觉 (*pratyekabuddha* in Sanskrit): 独自悟道成就者 buddhas on their own; solitarily awakened
ones.

¹⁰ (1) 权乘 Temporary, partially, incomplete, imperfect, relative, expedient, or functional Vehicle. 也
称“权教”, 指尚未完全明心见性. Also known as temporary, partially, incomplete, imperfect, relative,
expedient, or functional teaching, referring to the stages unable to attain one's own enlightenment or
to behold one's own Buddha-nature (the inherent potential to attain Buddhahood).

(2) 菩萨阶位共有五十二圆教（实教）阶位, 前二十二阶位是权教阶位 There are altogether 52

stages in Bodhisattva practices in perfect (realistic) teachings where the first 22 ones belong to imperfect teachings. http://ftp3.budaedu.org/ghosa3/C038/T042R/ref/T042R_03.pdf;

(3) 权教菩萨只见应身佛，而实教菩萨兼见报身佛 Bodhisattvas at incomplete teaching stages can only see buddhas' incarnated, emanated, or created body (*nirāmanakāya* in Sanskrit) which manifests physically in time and space, while those at complete teaching stages can also see buddhas' subtle body of limitless form (*sambhogakāya* in Sanskrit), the enjoyment-body of bliss with clear light manifestation appeared for bodhisattvas to be educated through visionary experiences.

(4) 除上述应身和报身两者外，佛陀还有另一身，即法身、化身或真身，是世人无法领略的部分。In addition to the above two bodies, buddhas have another body, Dharma body (*dharma-kāya* in Sanskrit), transformation body (*nirmāṇakāya* in Sanskrit), or reality body. It constitutes the aspect of buddhas that is not deserved to be manifested for human beings (<https://en.wikipedia.org/wiki/Dharmak%C4%81ya>).

(5) 五十二阶位包括 The 52 stages include

(i) 第一十信心 The 1st 10-Willingness Minds:

信 faith
念 remembrance
精进 zeal
慧 wisdom
定 concentration
不退心 non-retrogression
护法 dharma-protection
回向 reflexiveness
戒 precept
愿 vow

所有非正见都于此 10 阶段折服 All false views are subdued by these 10 stages.

(ii) 第二十住心 The 2nd 10-Dwelling Minds:

发心 setting objective
治地 clear understanding and mental control
修行 unobstructed cultivation
生贵 acquiring the seed of Tathagata
方便具足 perfect expedience
正 the whole mind as Buddhas
不退 non-retrogression
童真 being babies
法王子 being dharma prince
灌顶 Abhiseka

所有非正见都于此 10 阶段割断，并且所有欲望都于此 10 阶段折服 All false views are cut off and all desires are subdued by 10 stages.

(iii) 第三十行心 The 3rd 10-Practice Minds:

欢喜 joyful service
饶益 beneficial service
无嗔恨 no resentment
无尽 limitlessness
离痴乱 Never out of order
善现 appearing in ant form at will
无着 unimpeded
尊重 exalting the paramitas amongst all beings
善法 perfecting dharmas by complete virtues
真实 manifesting in all things the pure, final and true reality

此 10 阶段行利他善业 These 10 stages are for the wholesome actions done for the benefit of others.

(iv) 第四十回向心 The 4th 10-Transference Minds:

救护一切众生离众生相 salvaging all sentient beings, yet detaching from any form of

sentient being
不坏 non-destruction
等一切佛 equalizing all Buddhas
至一切处 reaching everywhere
无尽功德藏 the store of boundless merits and virtues
随顺平等善根 equalizing and harmonizing good roots
随顺等观一切众生 equalizingly and harmonizingly viewing all sentient beings
如相 true-suchness marks
无缚无着解脱 liberation from any ties and attachments
等法界无量 equalizing the boundless Dharma realms

此 10 阶段折服万有和贪恋 These 10 stages subdue all existences and attachments.

(v) 第五十地心 The 5th 10-Dwelling (*bhūmi* in Sanskrit) Minds:

欢喜地 (*pramudita* in Sanskrit), joy at having overcome the previous difficulties, and entering the path to Buddhahood
离垢地 (*vimala* in Sanskrit), stainless, i.e. freedom from all possible defilement
发光地 (*prabhakar* in Sanskrit), illumination, i.e., further enlightenment to radiate the light of wisdom
焰慧地 (*arcismati* in Sanskrit), radiant flame of wisdom to burn away earthly desires
极难胜地 (*sudurjaya* in Sanskrit), mastery of utmost difficulties to surmount the illusions of darkness or ignorance
现前地 (*adhimukhi* in Sanskrit), open-mind manifestation, i.e. the open way of supreme wisdom to begin to manifest above definitions of impurity and purity
远行地 (*duramama* in Sanskrit), going afar, i.e., one proceeds afar to rise above the states of the two vehicles, and above the ideas of self, in order to save others
不动地 (*acala* in Sanskrit), immovability, i.e., one dwells calm and unperturbed in mind
善慧地 (*sadhumati* in Sanskrit), fine wisdom, i.e., wisdom determines where and how to save others
法云地 (*dharmamegha* in Sanskrit), dharma-cloud, . i.e., one benefits all sentient beings with Dharma, just as a cloud sends down rain impartially on all things to attain fertilizing powers.

(vi) 第五十一心 The 51st Mind: 入法界心 the mind to enter the dharma-realm, i.e., 等觉 equivalent near-perfect enlightenment;

(vii) 第五十二心 The 52nd Mind: 寂灭心 the mind to enter the dharma-realm, i.e., 妙觉 wondrous perfect enlightenment.

¹¹ 法界 Dharma Realms: 总共有十法界，包括六凡四圣。六凡即六道：地狱，饿鬼，畜生，人类，阿修罗，天人；四圣有声闻（弟子），缘觉或辟支（独自悟道成就者），菩萨，佛。There are 10 Dharma Realms in total, including six mundane ones and four saintly ones. The six mundane realms are nothing else but the six destinies: hell denizen, hungry ghost, brute, human, Titan (*Asura* in Sanskrit), and deva; by contrast, the four saintly realms are *shravaka* (in Sanskrit), i.e., disciples in virtue of listening and hearing buddha's voice; *pratyekabuddha* (in Sanskrit), i.e., buddhas on their own or solitarily awakened ones; bodhisattva, and buddha.

¹² 阿耨多罗三藐三菩提 (*anuttarā-samyak-saṃbodhi* in Sanskrit): 无上正等正觉 the highest, or supreme, or unexcelled perfect, or complete self-awareness, or complete enlightenment.

¹³ 虚空 (*ākāśa* in Sanskrit): voidness; the boundless, all-pervading "spaceness" or "spatiality". 虚空和与时间相对的空间是不同的概念 It is different from the concept of "space" (*desa* in Sanskrit) which is oppose to "time" (Nyanatiloka 1998. Buddhist Dictionary. Buddhist Publication Society. p.24). 它代表事物产生的基本条件，包括空间. It stands for the essential condition that everything is arisen, including the "space" (Dan Lusthaus 2002. Buddhist Phenomenology: A Philosophical Investigation of Yogacara Buddhism and the Ch'eng Wei-shih lun. London: RoutledgeCurzon. pp.92-93). 注 Note: 空性 (*Sūnyatā* in Sanskrit): 空，是无处不在的基态，是根本觉醒或佛性的代名词。它描述的要么是一种现实的本体论特征，要么是一种沉思冥想状态，要么是一种经验的现象学分析. Emptiness, which is the ubiquitous ground synonymous with the original awakening or buddhahood. It describes either an ontological feature of reality, a meditative state, or a phenomenological analysis of experience (<https://en.wikipedia.org/wiki/Sūnyatā>)

¹⁴ (1) 明: 了彻三法印 (*Tri-dṛṣṭi-nimitta-mudrā* in Sanskrit) understanding or consciousness of the three dharma seals: 诸行无常 (*anitya*, i.e., *anityāḥ sarva-saṃskārāḥ* in Sanskrit) all conducts are impermanent, 诸法无我 (*anatman*, i.e., *nirātmānaḥ sarva-dharmāḥ* in Sanskrit) all dharmas are nonself, and, 涅槃寂静 (*nirvana*, i.e., *śāntam nirvāṇam* in Sanskrit) nirvāṇa is silent;

(2) 行: 身语意行为 doing, action, or conduct in deeds, words, and thoughts of body, speech, and mind

¹⁵ 善逝: 相对于如来的如去; 通过觉悟离开此世界到更好的彼世界. The Thus-Gone One; the opposite of The Thus-Come One (*tathagata*), well departed; leaving the world to a better one upon the leaving through awakening, enlightening, or liberation.

¹⁶ 世间解: 了彻娑婆世间因缘果报和生死轮回 Understanding all the karmic phenomena, retributions, and destinies in the *Saha* world, the mortal realm of life and death (*samsara*) related to the causation law.

¹⁷ 无上: 圆明通达 peerless or unexcelled to attain the perfection of truly omniscient enlightenment

¹⁸ 调御: 驯服 taming (佛陀能够调驯情感困扰, 使人宁静与豁亮; 梵语 *Puruṣa* 表示“人”, *damya* 表示“变得有信仰”, *sārathi* 表示“领队”. Buddha is able to tame the emotional distresses, *klesas* in Sanskrit, of beings and make them serene and illuminating; *Puruṣa* in Sanskrit means “man”, *damya* in Sanskrit means “to be converted”, and *sārathi* in Sanskrit means “the leader of a caravan”).

¹⁹ 从普光佛到一切法常满王佛这 53 尊佛, 出自参考文献[5] The 53 Buddhas, starting from the Buddha of Omnipresent Illumination to that of the King Continuously Replete with All Dharmas, are recorded in Reference [5].

²⁰ 厄: 逆境; 不利或不利的命运或命运; 或以不幸, 灾难或苦难为标志的疾病 adversity; adverse or unfavorable fortune or fate; a condition marked by misfortune, calamity, or distress (<https://www.dictionary.com/browse/adversity>).

²¹ 一切世间 Whole realms: 一切秽土的代名词 a term synonymous with the whole defiled realms. <https://baike.baidu.com/item/一切世间/3413611>

²² 金刚 (*vajra* in Sanskrit); 因陀罗(又名帝释天)使用的钻石雷暴武器; 它被称为由不可破坏的类金刚石材料制成, 具有不可抗拒的类似雷暴的力量. A diamond-thunderbolt weapon used by *Indra* (in Sanskrit) (also known as *Śakra* in Sanskrit); it is claimed to be made of a diamond-like indestructible material and own a thunderbolt-like irresistible force.

²³ 隅寡孤独 widowerhood, widowhood, orphanhood, childlessness:

(1) 老而无妻, 曰鳏 an old man who has lost his spouse by death and has not remarried is described as widowerhood;

(2) 老而无夫, 曰寡 an old woman who has lost her spouse by death and has not remarried is described as widowhood;

(3) 幼而无父, 曰孤 a child who is in the condition of living without parents is described as orphanhood;

(4) 老而无子, 曰独 an old person who is in the condition of living without children is described as childlessness.

²⁴ 六根六尘六识 six roots, six dusts, and six consciousnesses:

(1) 六根 (*Sadindriya* in Sanskrit) six roots, i.e., 眼、耳、鼻、舌、身、意 eye/vision faculty (*cakkh-indriya* in Sanskrit), ear/hearing faculty (*sot-indriya* in Sanskrit), nose/smell faculty (*ghān-indriya* in Sanskrit), tongue/taste faculty (*jivh-indriya* in Sanskrit), body/sensibility faculty (*kāy-indriya* in Sanskrit), manas faculty (*man-indriya* in Sanskrit);

(2) 六尘 (*guṇas* in Sanskrit), 万染之源 six dusts, qualities, peculiarities, attributes, or properties, the cause of all impurities, i.e., 色、声、香、味、触、法 sight (such as color and form), sound, smell or scent, taste, touch, thought or idea that arises from differentiating the previous five dusts.

(3) 六识 (*vijñāna* in Sanskrit) six consciousnesses, i.e., 眼识、耳识、鼻识、舌识、身识、意识 eye consciousness (*cakṣurvijñāna* in Sanskrit), ear consciousness (*śrotrevijñāna* in Sanskrit), nose consciousness (*ghrānavijñāna* in Sanskrit), tongue consciousness (*jihvāvijñāna* in Sanskrit), body consciousness (*kāyavijñāna* in Sanskrit), mental consciousness (*manovijñāna* in Sanskrit);

(4) 另两识: 染污末那识和一切种子阿赖耶识 in addition, there are two extra consciousnesses, i.e., deluded awareness (*manas*, *kliṣṭa-manas*, *kliṣṭamanovijñāna*, or *ādānavijñāna* in Sanskrit) and all-encompassing foundation consciousness (*ālāyavijñāna* or *bija-vijñāna* in Sanskrit).

²⁵ 才: 指辩才 referring to the talent of eloquence; 为宣说佛法必具之能力 the indispensable ability

to skillfully expound Buddhist teachings.

²⁶ 疾病: 疾: 基于内在病理给出的生物学定义 Disease is defined biologically upon the underlying pathology; 病: 出于社会和文化观念对健康状况的描述 Sickness is the description of the health condition upon the social or cultural conceptions; 患: 患者的主观症状 ailment/illness is one's subjective experience of symptoms.

²⁷ 善(*kuśala* in Sanskrit): 善巧 (*kauśalya* in Sanskrit), 好的 good, 巧妙的 skillful, good at, adequate.

²⁸ (1) 奇经八脉 Eight Vessels of Extraordinary Meridians:

- (i) 阴维脉 Yin Linking Vessel;
- (ii) 任脉 Conception Vessel;
- (iii) 阴𫗈脉 Yin Heel Vessel;
- (iv) 督脉 Governing Vessel;
- (v) 冲脉 Penetrating Vessel;
- (vi) 阳维脉 Yang Linking Vessel;
- (vii) 阳𫗈脉 Yang Heel Vessel;
- (viii) 带脉 Girdle Vessel;

(2) 十二经络 Twelve Principal Meridians:

- (i) 肝经 Liver Meridian;
- (ii) 肺经 Lung Meridian;
- (iii) 三焦经 Sanjiao Meridian;
- (iv) 脾经 Spleen Meridian;
- (v) 膀胱经 Bladder Meridian;
- (vi) 大肠经 Large-Intestine Meridian;
- (vii) 胆经 Gall-Bladder Meridian;
- (viii) 小肠经 Small-Intestine Meridian;
- (ix) 心经 Heart Meridian;
- (x) 心包经 Pericardium Meridian;
- (xi) 胃经 Stomach Meridian;
- (xii) 肾经 Kidney Meridian.

²⁹ (1) 盲聋 visual blindness: 眼不见为盲 Blindness refers to the state that eyes cannot see; 耳不闻为聋 Deafness refers to the state that ears cannot hear;

(2) 瘡哑 vocal dumbness: 口不能言为瘡哑 dumbness refers to the state that mouth cannot speak;

(3) 咽喉 throat dysphagia: 食难以吞为咽喉 Dysphagia refers to the state that throat is difficult to swallow food.

³⁰ (1) 四冲 (天干): Four (Celestial) Conflicts, i.e.,

- 甲庚冲 Jia-Geng conflict
- 乙辛冲 Yi-Xin conflict
- 丙壬冲 Bing-Ren conflict
- 丁癸冲 Ding-Gui conflict;

(2) 六冲 (地支): Six (Terrestrial) Conflicts, i.e.,

- 子午冲 Zi-Wu conflict
- 丑未冲 Chou-Wei conflict
- 寅申冲 Yin-Shen conflict
- 卯酉冲 Mao-You conflict
- 辰戌冲 Chen-Xv conflict
- 巳亥冲 Si-Hai conflict;

(3) 六害 (地支): Six (Terrestrial) Harms, i.e.,

- 子未害 Zi-Wei harm
- 丑午害 Chou-Wu harm
- 寅巳害 Yin-Si harm
- 卯辰害 Mao-Chen harm
- 申亥害 Shen-Hai harm
- 酉戌害 You-Xv harm;

(4) 三灾: three calamities; 分两类, 大三灾水、火、风和小三灾饥馑、疾疫、刀兵. There are two sets of three calamities, greater and lesser: the three greater calamities are water (*sujae* in Sanskrit), fire (*hwajae* in Sanskrit),, and wind (*pungjae* in Sanskrit); and the three lesser calamities are famine (*gigeunjae* in Sanskrit),, pestilence (*jilyeokjae* in Sanskrit),, and warfare (*dobyongjae* in Sanskrit). 大三灾发生於坏中劫之末, 小三灾发生於每个小劫人寿減少之时 The three greater calamities happen at the end of every declining medium kalpa and to destroy the world; by contrast, the three lesser calamities appear at the time when the human ages begin to decrease in every small kalpa.

(5) 八难 eight obstructions:

- (i) 王难 mind-king hindrance obstruction;
- (ii) 贼难 thief obstruction;
- (iii) 火难 fire obstruction;
- (iv) 水难 flood obstruction;
- (v) 病难 epidemic obstruction;
- (vi) 人难 human obstruction (unable to be born in Dharma-accessible regions);
- (vii) 非人难 non-human obstruction (hard to approach to Dharma like humans);
- (viii) 毒虫难 venomous insect obstruction.

³¹ 三丘五墓 Three Mounds and Five Graves: 指四地支辰戌丑未 referring to the four terrestrial branches: Chen, Xv, Chou, Wei (Unschuld Pu, Zheng J-S. 2012. Chinese Traditional Healing, 3 volumes: The Berlin Collections of Manuscript Volumes from the 16th through the Early 20th Century. Leiden and Boston: BRILL. p.1200).

³² 从释迦牟尼佛到宝莲华善住娑罗树王佛的 35 尊佛, 出自参考文献[6] The 35 Buddhas, starting from the Buddha of Buddha of Shakyamuni to that of Jeweled-Lotus Adequately Dwelling Beneath the Sala-Tree King, are recorded in Reference [6].

³³ 凡人具天性称半天; 卯时来者, 必是狐、兔、貉之类; 酉时为乌、鸡、雉类 Mundane humans with saintly features are described as half-deva; the ones appearing in the mao period (5-7 am) are bound to be fox, rabbit, raccoon, etc., while those appearing in the you period (5-7 pm) are bound to be silkie, chicken, pheasant, etc.

³⁴ 另有往世盗取三宝物罪业一说 An alternatively saying is the stealing and usurping the three-jewel offerings committed in past lives

³⁵ 寒热: 即疟疾 that is malaria

³⁶ 四圣 Four Saints: 声闻(弟子)、缘觉/辟支(独自悟道成就者)、菩薩、佛 *shravaka* (in Sanskrit), i.e., disciples in virtue of listening and hearing buddha's voice; *pratyekabuddha* (in Sanskrit), i.e., buddhas on their own or solitarily awakened ones; bodhisattva, and buddha.

³⁷ 十五众鬼 15 ghosts: 指恼乱童子之十五鬼神。他们常游行于世间, 惊吓孩童 Referring to the 15 ghosts and deities which upset and confuse boys. They often stroll in the world to make children terrified and horrified (<https://www.buddhistdoor.net/dictionary/details/十五鬼神>):

- (1) 弥酬迦 (*Mañjuka* in Sanskrit);
- (2) 弥迦王 (*Mṛgarāja* in Sanskrit);
- (3) 驱陀 (*Skanda* in Sanskrit);
- (4) 阿波悉摩罗 (*Apasmāra* in Sanskrit);
- (5) 牟致迦 (*Mustikā* in Sanskrit);
- (6) 魔致迦 (*Mātrikā* in Sanskrit);
- (7) 阎弥迦 (*Jāmikā* in Sanskrit);
- (8) 迦弥尼 (*Kāminī* in Sanskrit);
- (9) 黎婆抵 (*Revatī* in Sanskrit);
- (10) 富多那 (*Pūtana* in Sanskrit);
- (11) 曼多难提 (*Mātrnāndā* in Sanskrit);
- (12) 舍究尼 (*Śakunī* in Sanskrit);
- (13) 干咤婆尼 (*Kanthapaninī* in Sanskrit);
- (14) 目佉曼荼 (*Mukhamanditikā* in Sanskrit);
- (15) 蓝婆 (*Ālambā* in Sanskrit).

³⁸ 五无间 (*anantarika* in Sanskrit) 罪 Five heinous immediate misdeeds that, through the karmic process, bring the immediate fruition of going straight to hell in the next life without any intervals:

- (1) 杀母 Matricide;
- (2) 杀父 Patricide;
- (3) 杀阿罗汉 Arhatcide;
- (4) 出佛身血 Tathagata-body bloodshed
- (5) 和破和合僧 Sangha-schism fabrication (Sangha, *pariṣā* in Sanskrit: the community of the four Buddhist followers who try to attain enlightenment: monk, nun, layman and laywoman).

³⁹ 35 佛中从 12 到 24, (1)代表汉版(2)代表藏版 In the description from 12 to 24 of the 35 buddhas, Chinese and Tibetan versions are labelled by (1) and (2), respectively.

⁴⁰ 五浊及娑婆国土之恶世五浊 The five degenerations during the evil aeon of the *Saha* Land:

- (1) 劫浊 Kalpa Decay;
- (2) 见浊 View Deterioration;
- (3) 烦恼浊 Klesa Delusion;
- (4) 众生浊 Sentient-Being Decline;
- (5) 命浊 Life-Expectancy Diminishment.

⁴¹ 梅檀功德佛: 这是 16 世纪明朝出版的、作者为吴承恩、四部中国文学经典小说之一《西游记》中, 西天取经成功后, 唐玄奘受封的佛号. Buddha of Candana Merit and Virtue is the Buddhist title accorded to Buddhist monk, Tang Xuanzang, in the Journey to the West. This is one of the four great classical novels of Chinese literature. It was published in the 16th century during the Ming dynasty and attributed to Wu Cheng'en, In the novel, Xuanzang and his team made a successful, legendary pilgrimage to the “Western Paradise”, that is, Central Asia and India, to obtain Buddhist sacred scriptures and return home after 81 trials and sufferings.

⁴² 斗战胜佛: 这是《西游记》中, 西天取经成功后, 玄奘大弟子孙悟空受封的佛号; 参阅上注. Buddha of Superior Struggle and Combat is the Buddhist title accorded to Xuanzang’s eldest disciple after the successful pilgrimage to the “Western Paradise” in the Journey to the West; c.f., the last annotation.

⁴³ 大建小建: The last days in large (solar) months and those in small (lunar) months, respectively; 建: 指月份之建立, 如建寅大, 是说北斗星所指之时辰为正月, 正月有 30 日是为大月(地支寅). Jian: referring to the initiation of the months. For example, to initiate a Yin-large month is to indicate that the Big Dipper has its direction toward the first month of the lunar year in the sexagenary cycle. This month has 30 days and is thus the large month (the terrestrial branch, Yin). 所以大建指旧历大月 30 日那天, 小建是指小月 29 日那天, 此二天之夜晚无月光, 诸事不吉, 有人作恶咒邪法会找此夜作之. Therefore, the last day of the large months means the 30th day of the months in the lunar calendar, while the last day of the small months means the 29th day of the months. There are no moonlights in these two days during which nothing is appropriate to deal with. Evil spirits or one’s enemies may make use of the nights of these days to perform wicked spells or black magics.

⁴⁴ 八十八佛后加上阿弥陀佛, 有四种意义 There are four meanings to add Amitabha Buddha after the 88 buddhas (中文摘自 Chinese texts from [2]):

(1) 弥陀佛名, 一称礼时, 能灭八十亿劫生死重罪, 五逆三途悉皆超脱 The name of the Amitabha Buddha, once it is saluted, can so exterminate the heavy felonies in life and death of 8 billion kalpas, that both the five heinous immediate misdeeds and the three evil paths (hell denizen, hungry ghost; and brute) are all detached and transcended.

(2) 弥陀化主虽在西方极乐世界, 然而发愿来救度娑婆世界众生, 接引十念, 往生九品, 即 Although Amitabha Buddha reigns over the Western Paradise, he made great vows to arrive in this *Saha* world to salve and convey sentient beings. He receives and leads those of ten remembrances to head for and rebirth among the nine grades categorized by

(i) 上品上生、上品中生、上品下生 the highest, the middle, and the lowest grades of the highest tier;

(ii) 中品上生、中品中生、中品下生 the highest, the middle, and the lowest grades of the middle tier;

(iii) 下品上生、下品中生、下品下生 the highest, the middle, and the lowest grades of the lowest tier.

(3) 阿弥陀佛成佛以来于今十劫, 现在说法, 普度十方诸众生 There has lasted 10 kalpas since Amitabha became a buddha. He is now disseminating dharmas to universally salve and convey the myriad sentient beings throughout the ten directions.

(4) 释迦如来与十方佛一并赞叹阿弥陀佛: 南无法界藏身阿弥陀佛, 一切佛的心性, 都包藏着一切法界, 所以称为法界藏身。把这法界藏身四字加在阿弥陀佛名号上, 是表示要把礼拜称念八十八佛的功德, 回向极乐世界, 庄严净土, 求愿往生 Sakyamuni Tathāgata and the buddhas throughout the ten directions praise Amitabha Buddha together: Homage to the sublime dharma-realm quintessence body, Amita Buddha. The nature of every buddha's mind is, without exception, featured by the essence of all dharma realms. It is thus described as the dharma-realm quintessence body. That to add the four Chinese characters of the “dharma-realm quintessence body” to the name of Amitabha Buddha, means to transfer the merits and virtues of worshiping and praising the 88 buddhas to the world of ultimate bliss, the pure land of majestic dignity, for vowing to head for and rebirth in the Western Paradise.

⁴⁵ “一切世界诸佛...”, 指任一时间下所有世界的佛; “常住在世...”, 指任一世界里的所有时间里的佛。“myriad Buddhas of all the worlds...” refers to the buddhas of all the worlds at any time; by contrast, “who dwell in the worlds permanently...” refers to all the buddhas of all the times in any world.

⁴⁶ 念: 念顾, 即以开放, 好奇, 灵活, 友善的眼光关注当前, 而非过去或将来可能出现的情况, 且无需判断或将事物标记为“好”或“坏”。Mindful, i.e., paying attention to the present, rather than in the past or that might be coming up in future, with openness, curiosity, flexibility, kindness, without judgment nor labeling things as ‘good’ or ‘bad’.

⁴⁷ 中文摘自 Chinese texts from [2]:

(1) “若我此生...见作随喜”部分是略说 This part, “done in this life...Or I had seen and condoned them being done”, is a brief introduction of the repentance and penitence;

(2) “若塔若僧...见作随喜”部分从盗窃三宝物、五无间罪、十不善业三个方面分述对业障的忏悔 This part, “...from chaityas, Sangha communities... Or I had seen and condoned them being perpetrated”, describes the repentance and penitence for the action or deed (*karma* in Sanskrit) obstructions (*āvaraṇa* in Sanskrit) in three aspects: taking three-jewel belongings, committing five immediate misdeeds, and perpetrating ten unwholesome karmic paths;

(3) “所作罪障, 或有覆藏, 或不覆藏”三句是忏悔惑障。依业起惑。The three sentences of “For all the misdeeds or obstructions, done either hidden or not” indicate to repent and penance the delusion or defilement (*kleśa* in Sanskrit) obstructions arisen from karmic deeds;

(4) “应堕地狱...及蔑戾车”部分忏悔的是报障。前面恶业是因, 这里七种报是果 This part of “deserve to fall into destinies as hell denizens...or barbarian lives” repents and penances the suffering or retribution (*vipāka* in Sanskrit) obstructions. The previous evil actions are the cause, and the seven kinds of the retribution described here are the effect;

(5) “如是等处, 所作罪障, 今皆忏悔”三句是总申忏悔。如是, 指上面的业惑苦三道障处; 等, 摄八难及余见障; “所作罪障”指于身口意所作三障罪; “今皆忏悔”是希望如上等罪悉皆消灭。The three sentences, “for all the misdeeds or obstructions done in such aspects, and etc., as listed in the above, I now repent and penance completely”, represent the summary of the repentance and penitence. The word, “such aspects” refers to the above three obstructions of deed, defilement, and suffering; the word, “etc.”, means the eight obstructions and the rest ones seen and condoned; the phrase of “misdeeds or obstructions” speaks about the transgressions in body, speech, and mind, originated from the three obstructions; the phrase of “now repent and penance completely” expresses the intention to eliminate thoroughly all the above-mentioned violations.

⁴⁸ 庄严具 (*alamkara-upavicara* in Sanskrit): superior the majestic environs

⁴⁹ 业障: karmic obstruction

⁵⁰ 大行普贤菩萨: Bodhisattva of Greatly Acting Samantabhadra (Omnipresent Sageness) (中文摘自 Chinese texts from [2]).

(1) 大 Greatly: 供养一切, 心无厌足 To offer and feed everything without satiation

(2) 行 Acting: 难行能行, 难作能作 Hard walk can be done and hard work can be done

(3) 普 Omnipresent: 道遍宇宙 (行弥法界) 曰普, to carry out activities or deeds throughout all paths or roads in the whole Dharma Realm

(4) 贤 Sageness: 德邻极圣曰贤 one's virtue (moral excellence) is so high as to be extremely close to that of a saint, known as a sage

(5) 大行普贤菩萨 Greatly Acting and Omnipresent Sageness: 万行庄严, 诸佛法藏 myriad deeds are majestic and dignified and myriad buddhas are all dharma-accommodated

(6) 大行是法、贤同佛、菩萨属僧; 三称则三宝全具, 首尾照应, 事理无碍 Greatly Acting

behaves as Dharma, Sageness is equivalent to Buddha, and Bodhisattva belongs to Sangha; reciting three times gives rise to the complete demonstration of the three jewels. The ending of the Sastra is thus correlated with its beginning, free from any obstructedness of the principle in specific teachings.

⁵¹ 参考文献[7] Reference [7]

⁵² 参考文献[8] Reference [8]

⁵³ 如上 Ibid: (梵文摘自上注 Sanskrit texts from the above Note 52).

回向偈 DEDICATION VERSES

愿以此功德

May the merit and virtue accrued from this work

庄严佛净土

Adorn Buddhas' pure lands,

上报四重恩

Requite the fourfold loving-kindness above,

下济三途苦

Relieve the sufferings of the three life-paths below;

普愿诸众生

May the myriad sentient beings

悉发菩提心

Activate the bodhicitta without exception;

尽此一报身

When this retribution body is over

同生极乐国

All are reborn together in the Land of Ultimate Bliss.



跋 EPILOGUE

关于《八十八佛前大忏悔文》，最初的目的，是对比年长的汉版和年少的藏版两者之间，有什么不同之处。后来，又发现寺院使用或网络流传的各种英文版译文，在体现中文版原意上参次不齐。

Regarding the Liturgy of Ceremonial Repentance and Penitence Before 88 Buddhas, the initial motive was for a comparison between the more ancient Chinese version and the younger Tibetan one. Later, it was found that the various English translations, used by monasteries or circulated on the Internet, diverge from the original Chinese texts in editions of varying quality and accuracy.

2020年初，继在旧金山完成了哲学与宗教博士学位后，作者开始整理相关资料，并在6月底前完成了中文版编辑、中译英、注释、对比校对等工作。

From the beginning of 2020, just after completing the Ph.D. study in Philosophy and Religion at San Francisco, I began to collate relevant materials. By the end of June, I completed the compilation of the Chinese version, its English translation, annotation, and proofreading.

现借波罗蜜多出版工作室平台，分享拙作，以期提供佛友一份参考资料，有益于在滅障除垢的修行路上，增长更多的慈悲喜舍。

Thanks to the Platform of the Paramita Publishing Studio, I share this product as a reference to dharma friends in cultivating loving-kindness, compassion, appreciative joy, and equanimity for quelling obstructiveness, eradicating defiledness, and pursuing bodhiyana.

Zhen G. Ma
4 July 2020 at Montreal

波罗蜜多出版工作室是旅居北美的华人专家学者，于加拿大魁北克省注册并赞助、兼理的中西文化交流微创平台。工作室致力于免费出版该领域的研究成果，包括专著、论文、传记、文集等。

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Zhen G. Ma (Ed.)

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BEFORE 88 BUDDHAS

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